

CHRISTIAN EDUCATION

A JOURNAL OF CHRISTIAN HIGHER EDUCATION



Peace - - Social Studies - - The Book
Liberal Education - - The Veterans
Students Seek The Church
China - - Books

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Special Notice

The next annual meeting of the Council of Church Boards of Education will be held January 9, 1946, at a place to be announced later. Copies of this issue, as well as of some back issues, of this JOURNAL are available at 40 cents for single copies, in quantities at reduced price.

Christian Education

Vol. XXIX

SEPTEMBER, 1945

No. 1

Education for Peace

AN EDITORIAL

MILITARY peace is a matter of the moment. Enduring peace is a task for the ages. The surrender of arms is a hollow victory. The surrender of militaristic and materialistic ideas is a spiritual victory. Military forces as such are interested primarily in the former; government and church agencies must be concerned with the latter.

Educational agencies have the greatest responsibility in any peace program which endures. Finding and discovering and punishing the war criminals is a necessary task. The roots of evil must be destroyed, but of far greater importance is the process of re-schooling of nation after nation. To think that one nation can do this for another nation within a generation is unrealistic to the facts and the conditions.

Education for peace will be the theme of educational conventions and conferences for the next two years. It is well that to this subject individuals and groups give immediate attention. Some suggestions are ventured.

1. *Self-examination by the teaching nation.* "Teacher, teach thyself" might well be the watchword for countries which assume the responsibility of schooling other nations. The teaching nation must be sure that it practices what is taught the subjugated nation, and that it possesses what ought to be taught.

2. *Improvement by the teaching nation.* No nation has reached the point in its educational program where it can say: we have attained. The United States has much improvement to make in the area of social relations, even though we may be more advanced

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than some other nations. For example, social studies must be based upon the rock of Christian ethics if they are to be woven into the woof of perpetual peace. Dr. Greever's article in this issue is more than timely; it is basic for effective and constructive education for peace.

3. *Development of the ecumenical consciousness.* This is more than international and world-wide, both of which have spatial reference. The world of tomorrow needs primarily the spiritual: the Fatherland of God, the brotherhood of man, and the sisterhood of nations. In the Christian revelation the church-related college has a content and an instrument for achieving this consciousness.

Upon the church-related colleges of the United States rests a primary responsibility for participating fully in the education for peace.



Of Special Interest: News and Notes

American Education Week 1945. The 25th annual observance of American Education Week will be celebrated November 11-17, 1945. Since its modest beginnings in 1921, American Education Week has come to be a great annual nationwide celebration of the ideals of free public education. It provides an opportunity to interpret to the people the meaning of education for free peoples. The theme for the 25th observance is "Education to Promote the General Welfare." Concern for the general welfare is the great need of the world today. This is true if individuals are to have happy and challenging lives, if our nation is to find its way to a prosperous and harmonious future, and if the world is to achieve a stable and enduring peace. The schools have a major rôle to play in developing citizens who will work together for the common good.

World War II was won because we endowed our young men with the best possible training and equipment for war, and because of the inventions of trained minds. If this victory is not to be a hollow triumph, we must plan to prepare our young people with equal vigor for the tasks of peace. American Education Week 1945 is an opportunity to stress this idea throughout the nation. America owes it to itself to improve its schools. During American Education Week let emphasis be placed on the spiritual purposes, achievements, and needs of the schools. Let attention be given to the service that they perform for the individual, the community, the state, the nation, and the world.

For a complete list of the materials available to help you in planning your program for American Education Week 1945 write to the National Education Association, 1201 Sixteenth St., N.W., Washington 6, D. C. For sermons and addresses, upon request free material will be sent by the Council of Church Boards of Education, 744 Jackson Place, N.W., Washington 6, D. C.

Ronald Bridges, Moderator of the General Council of Congregational Churches, has been appointed President, Pacific School of Religion (Berkeley, Calif.), to succeed the Reverend

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Arthur Cushman McGiffert who becomes President, Chicago Theological Seminary.

Rev. David Leander Stitt, D.D., has accepted the presidency of Austin Presbyterian Theological Seminary, Austin, Texas, according to announcement by Dr. O. B. Wood, Chairman of the Board of Trustees. Dr. Stitt goes to Austin from St. Louis, Mo., where he has been pastor of the Westminster Presbyterian Church since 1939. The Seminary has had only three previous presidents since its formal opening in 1902: Rev. T. R. Sampson, D.D., from its inception to 1909; Rev. R. E. Vinson, D.D., from 1909 to 1916, when he resigned to assume the presidency of the University of Texas; and Rev. Thomas W. Currie, D.D., who served until his death in 1943. Rev. Robert F. Gribble, Sarah C. Ball professor of Old Testament Languages and Exegesis, has been Acting President since 1943.

A group of students of the Theological Seminary of the University of Dubuque took off-the-campus courses this summer in the Farm Survey School for Rural Pastors which the Seminary is conducting in cooperation with Iowa State College, at Ames. This is the second year in which the University of Dubuque has collaborated with the Agricultural College at Ames in this training program for rural pastors. The courses were held from June 18 through Wednesday, July 25, and cover four vital areas in which a rural minister needs information: animal husbandry, agronomy, farm management, and horticulture and landscape architecture. This last course was offered for the first time this year. Classes are conducted in regular lecture halls and in field laboratories. This Farm Survey School came about as the culmination of several years of rapid development in the rural church curriculum of the Dubuque Seminary and is under the direction of Dr. Calvin T. Schnucker, head of the Department of Rural Church.

Union Theological Seminary of New York City has inaugurated a \$60,000 program to provide scholarships for returning servicemen interested in training for the ministry, it was announced by

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OF SPECIAL INTEREST: NEWS AND NOTES

Dr. Henry Pitney Van Dusen, President of the Seminary. Dr. Van Dusen said an intensive effort to "present the claims of the ministry" to veterans was being undertaken by Union Seminary, and that a series of leaflets were being published for distribution through chaplains and other channels. Chaplains, missionaries, and outstanding churchmen are writing articles for the pamphlets, which are entitled, "Service Men in the Ministry." (R. N. S.)

Dr. Arthur Cushman McGiffert has recently accepted the presidency of Chicago Theological Seminary. He will begin active duty January 1, 1946, succeeding Dr. Albert W. Palmer, who will remain as President until that date. Meanwhile, Dr. McGiffert will have the title of President-elect. For thirteen years Dr. McGiffert was on the faculty of Chicago Seminary, leaving it in 1939, to become President of Pacific School of Religion, at Berkeley, California.

President Albert W. Palmer of the Chicago Theological Seminary, who is to retire from his post in Chicago on December 31, 1945, will become *minister of radio* for the First Congregational Church of Los Angeles, California, on March 1, 1946. In this capacity he will make two radio broadcasts each week over Southern California stations. One of President Palmer's weekly radio programs will deal with the Bible and the other will focus on personal religious problems. He has been given complete academic freedom and will speak without dictation or outside control, according to his own conscientious judgment and in line with what he considers a sound, scholarly and progressive dealing with the religious problems of our day.

The Reverend Kenneth B. Bowen, Pastor of the Madison Avenue Christian Church, Covington, Ky., has been elected President of the College of the Bible, Lexington, Ky., to succeed Stephen J. Corey.

Chaplains will be more effective ministers. The more than 10,000 ministers now in the army or navy chaplaincy will be

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"better men and more effective ministers" after the war because of their service in the armed forces, Chaplain (Captain) Ellwood C. Nance, U.S.A., who has helped train more than 7,000 chaplains at Harvard University and Fort Devens, stated in an article published in the Washington Evening Star. Chaplain Nance listed seven reasons why ministers who are serving as chaplains will be able to serve better their congregations in the postwar years:

1. The chaplain veteran will have an added asset as a local pastor in the postwar world because he will know the language of the veteran, as well as the veteran's hopes, fears possibilities, and weaknesses.
2. The chaplain veteran will be more a cosmopolite than he was when he left home. He will have seen much of the world. . . . His understanding of people and their problems will have been enhanced by this experience.
3. The chaplain veteran will have more respect for and a deep interest in missions.
4. The chaplain veteran will be more socially minded and more cooperative.
5. The chaplain veteran will find the organizational side of church life easier.
6. The chaplain veteran will preach shorter and more effective sermons.
7. The chaplain veteran, in most cases, will be more human, and at the same time, more Godly. He will give much time to the healing ministry of the Church. He will know that the home front will need always a man and a message to undergird morale and inspire men and women to walk with God.

Dr. Luther A. Weigle announced recently that the new translation of the New Testament on which sixteen noted biblical scholars have been at work for eight years has been completed. The new translation is to be known as the Revised Standard version, and is described as the "second major revision of the English New Testament since the publication of the King James version in 1611." It is to be published late this fall under the authoriza-

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tion of some forty Protestant denominations of America. Dr. Weigle makes the following comment concerning this new version: "While retaining the simple, classic style of the King James version, the new version is more straightforward and concise than either the King James or the American Standard version of 1881-1901. The new knowledge of the vocabulary and grammar of ancient colloquial Greek, based on the discovery in Egypt of many manuscripts reflecting the common life of the first century, A.D., makes it unnecessary to give an English equivalent for every Greek word in the original text."

Dr. William L. Young, Vice-President of Capital University, Columbus, Ohio, since 1936, and head of the Education Department since 1923, has resigned to become Executive Secretary of the Board of Christian Higher Education of the American Lutheran Church. The position of Executive Secretary was created recently. In his new position Dr. Young will work with the board in planning, promoting, and coordinating the total work of the Church's colleges and seminaries. By virtue of his long experience in educational and administrative work, Dr. Young is especially qualified for the position. He has served as a member of a number of important church and secular committees on education.

The Indispensable Book*

By DANIEL L. MARSH

THERE is one thing that I have felt for twenty years should be said to every person entering the university in quest of an education, and to every person graduating and going out in the belief that he has an education. And I am now going to say it in this my twentieth consecutive Baccalaureate Sermon at Boston University, namely: that a full-orbed education, whatever else it requires, demands that you have an acquaintance-ship—at least that you be on speaking terms—with one certain Book.

There are many different definitions of an educated person. It would be impossible to secure unanimous acceptance of any one definition; but nearly everybody would agree that to get an education you must do some reading. Travel, experience, practical knowledge, and reflection all need to be supplemented by reading.

There is no dearth of books. "Of the making of many books there is no end." Long ago, Francis Bacon opined that "reading maketh a full man." But what is a man to read? Bacon preceded this quoted sentiment by saying: "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested."

While the intellectual interests of one person, the professional needs of another, the taste of another, and the desire to "keep up with the Joneses" in another will prompt them to read different books, yet there are a few books—relatively, very few—that must be read by everybody who aims to be educated in any sense of the term, or even to be moderately intelligent. One of these bears such a vital relationship to our culture, our mores, that a knowledge of it is absolutely indispensable to anyone who desires to feel intellectually at home in the American scene. That book is the Bible. No wonder that our recent "Committee on the Uni-

* This significant statement was delivered as the Baccalaureate Sermon at Boston University, May 20, 1945, by President Daniel L. Marsh. It was published in the June, 1945, issue of *Bostonia*, but needs the attention of college and university administrators everywhere.

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versity in the Post-War World" recommended the establishment of an undergraduate department of Bible!

It is a theorem of geometry that through any three points, not in a straight line, a circle can be drawn. A circle is a symbol of completeness. Let me name three points, not in a straight line, through which we can draw the circle of the complete indispensability of this Book.

First point: *A knowledge of the Bible is indispensable to anyone who would understand the genius of America, and who would be equipped to defend and perpetuate true Americanism.* It is our nation's Sacred Book, as the Koran is the sacred Book of the Moslem world, or the Vedas of Hindu India. The Supreme Court has declared the United States to be a Christian nation. This does not mean that we have, or can have, an established church, or a tax-supported church; but it does mean that the Bible is the cornerstone of our national life.

During Queen Victoria's reign, a prince from India sent her a letter in which he asked her the secret of England's glory. In reply, the good Queen sent him a Bible, on the flyleaf of which she had written: "This book is the secret of England's glory." The same is more strikingly true of America. The early discoveries and explorations of this continent were made for the most part by men whose dominating motive was the dissemination of the religion of the Bible. Practically every charter given for colonial grants in North America contained some clause indicating the same purpose. The early settlers all bore in their very van the Bible, as Israelites of old bore the Ark of the Covenant.

Practically the only textbook the children of the Puritan settlers of New England had for the first hundred years of their public school system was the Bible. Naturally, they became the moral law-givers of the continent!

The Declaration of Independence marks the beginning of our separate national existence: It is the symbol of our national life. President Calvin Coolidge traced for us its real origin when he said that in its great outlines the Declaration of Independence was the result of the religious teachings of the preceding period. He said that he had made extended research which clearly showed

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that the intellectual life of our forefathers "centered around the meeting house. They were a people who came under the influence of a great spiritual development and acquired a great moral power. No other theory is adequate to explain or comprehend the Declaration of Independence. It is the product of the spiritual insight of the people,"—an insight gained by strict attention to the teachings and authority of the Bible.

When the march westward began, and the slavery question was up, it was on the plains of Kansas that the civil struggle first came to the fore, and it was to those plains that the pioneer went with an open Bible in his hands, and the fire kindled by it burning in his heart. To the early settler, the building on the hilltop was at once fort and church, where arms were stacked for defense and the Bible preached for salvation.

The relation of this Book to the very genius of America was accurately expressed by Andrew Jackson, the "Old Hickory" of hero worshipers, who, when dying, placed his hand upon the Bible and said: "That Book, Sir, is the rock on which our Republic rests." The same idea was tersely stated by another soldier-statesman, U. S. Grant, when he declared: "The Bible is the sheet anchor of our liberties." A hundred quotations from prominent national leaders could be given in support of this thesis, as, for example, the sententious utterance of Daniel Webster: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but, if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm and bury all our glory in profound obscurity."

The objectives for which the allied nations are waging this terrible World War, if those objectives have been correctly stated by our leaders, grow out of and are supported by the teachings of the Bible concerning the supreme importance of the individual. In a dictatorship or a totalitarian system, the individual is only a cog in a wheel of a ruthless machine that grinds and grinds for the corporate state; but in a democracy the individual is altogether important. A democratic government secures its authority from the individual citizens, and must always be regarded as their servant, not their master.

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Our American democracy rests upon the Biblical doctrines of the sacred worth of human personality, the equality of individual rights, brotherhood as interpreted by the Golden Rule, and service as the standard of greatness. All these foundation principles of Democracy are quarried from that bedrock which we call the Bible.

The American Canon is the name of a book I wrote recently. It was the result of many years' research for American documents "so significant, so inspired, so esteemed by Americans, so durably valuable to the American people, so pregnant with the essence of the American spirit, so revelatory of the genius of America, that, taken together, they constitute the authoritative rule of Americanism."¹ I finally selected seven documents which I hold bear as vital a relation to intelligent American patriotism as the Canonical Scriptures bear to our religious faith. It is striking that the spiritual element which springs from a knowledge of the Bible is in every one of these immortal documents.

Let me show you: I hold that the *Genesis*—the "In the beginning"—of American democracy is the Mayflower Compact, and it opens with the words, "In the name of God, Amen," and the writers declare that what they are doing they do for "the glory of God." The *Exodus* of American democracy is the Declaration of Independence,—it marks our going out from the land of bondage to the promised land of liberty and self-government,—and it makes a four-fold appeal to Almighty God. Our *Book of the Law* is the Constitution of the United States, and in the Constitutional Convention, when it seemed utterly impossible for the delegates to devise any instrument for the more perfect union which they were contemplating, Benjamin Franklin arose and moved that the Convention should be opened each morning with prayer. The speech in which he made the motion is one of the most powerful of his distinguished career, and it is replete with Scriptural quotations and allusions. Our *Major Prophecy* is George Washington's Farewell Address, in which he says: "Of all the dispositions and habits, which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to

¹ Quotation from *The American Canon*, page 9.

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subvert these great pillars of human happiness, these firmest props of the duties of men and citizens." Abraham Lincoln's Second Inaugural Address is the *Gospel of Americanism*. Its Scriptural cadences are freighted with a moral intensity. In it, Lincoln affirms and reaffirms his faith in the justice of his cause and in the righteousness of God. The last article Woodrow Wilson ever wrote, entitled "The Road Away From Revolution," I have called *An Epistle to the Americans*. In it, Wilson pleads for "a Christian conception of justice," and declares: "The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ." Our *Psalm of Americanism* is "The Star-Spangled Banner." Not often do we think of it as a religious hymn, and yet note the spiritual passion and the religious phraseology of the last stanza:

Oh! thus be it ever when freemen shall stand
Between their loved homes and war's desolation!
Blest with victory and peace, may the heaven-rescued land
Praise the Power that hath made and preserved us a nation!
Then conquer we must, when our cause it is just,
And this be our motto: "In God is our Trust."
And the Star-Spangled Banner in triumph shall wave
O'er the land of the free and the home of the brave.

Second point: *A knowledge of the Bible is indispensable to an adequate comprehension of the great literature of the world.* The Bible is itself our supreme literature. The King James translation has exercised a more determinative influence upon the English language than any other book ever written. Truthfully did Lord Macauley once declare: "The English Bible,—a book which if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."

A knowledge of the Bible is a prerequisite to a proper appreciation of the matchless works of English literature. For instance, the writings of Shakespeare alone contain 550 Biblical quotations or allusions. Take such a sentence as this from his "King Richard II":

Some of you with Pilate wash your hands
Showing an outward pity,—²

² See Matthew 27: 24.

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or this:

As hard to come as for a camel
To thread the postern of a small needle's eye.³

Such quotations will mean one thing to a person acquainted with the Bible, as Shakespeare was, and something entirely different to one who does not know their original source and setting. The poetry of Tennyson contains 330 Biblical quotations or references. How immeasurably more meaningful it is to the student of the sacred volume than to an ignoramous!

Bunyan's "Pilgrim's Progress" has always been given a place of primacy by competent scholars for its influence upon the English tongue, and it is steeped with Biblical language and symbolism.

The speeches of our most persuasive orators—name any of them at random: Burke, Bright or Gladstone in Britain; Webster, Lincoln, Bryan, or Wilson in America—their finest orations are interlarded with Scriptural references. Can anyone who is ignorant of the Bible get the full force of Lincoln's speech about the "house divided against itself," or of his Second Inaugural, which contains two direct and several indirect Biblical quotations? Or, for instance, how can one who is ignorant of the Bible get the full value of the figures of speech in Daniel Webster's eloquent tribute to the work of Alexander Hamilton: "He smote the rock of the national resources, and abundant streams of revenue gushed forth. He touched the dead corpse of Public Credit, and it sprang upon its feet"?

As has oft been pointed out, the Bible is in itself a marvelous Library containing sixty-six books, written by some forty or fifty different authors over a period of at least 1,300 years, and even then including material that had been handed down by word of mouth from generation to generation for long stretches of time antedating its first writing.

If you wish to read old books that have stood the test of time, you cannot afford to neglect the Bible, nor dare you ignore it if your aim is only to keep up with the most popular books. Last year, 33,400,000 copies of the Bible or portions of it were issued and sent out to the world. Compared with these figures, the

³ See Matthew 19: 24.

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tooted "best sellers" of a decade—"Gone With the Wind," "The Robe," "Anthony Adverse," or any others—pale into insignificance. In fact the advertised "best sellers" are all gone with the wind in a few years, while the Bible continues to be *the* "best seller" century after century.

If you like to read history, you can find nothing more exciting than the history contained in this Library. Reading it, you hear the clash of battle, the shock of sword on sword and sword on shield, the wail of defeat, and the shout of victory. Reading it, you behold as in a glass the shaping and molding of desert tribes through all kinds of vicissitudes into a nation that makes a contribution of immeasurable worth to the human world. The most important institution in the history of human progress is the Christian Church, and in the brief book of Acts, you have the story of its founding and its history for the first thirty years of its existence.

If you like to read biography, you will find nothing more stimulating anywhere than the colorful vignettes in this Library. Here heroes are made to stand forth vividly in all their strength and in all their weakness, their virtues presented without gloss, and their defects depicted without apology.

If you like to read works of travel, then nowhere in all the travel literature of the world can you find anything more thrilling than the travel stories related here—the story of Abraham, who "went out, not knowing whither he went"; or of Moses, who led the children of Israel on a trek from the land of night to the land of light, wandering through the wilderness en route for forty years; or of Paul, who traveled over the whole known world, scattering the seeds of Christianity and founding an empire that was to reach beyond the bounds of Rome.

If you enjoy tracing durable institutions back to their source, read the account of the beginnings of government by law in the eighteenth chapter of Exodus, where Moses undertakes to judge every case of dispute among the Israelites, and then, at the suggestion of his father-in-law, devises a complete judicial system. Or read the account of the giving of the Ten Commandments, where the thing was so dramatic and powerful that it seemed to the writer as though the chariot of God had stopped for a moment
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on Mount Sinai, and its granite summit smoked; or as though God had seized Mount Sinai for a pulpit, and the mountain reeled and tottered. Justinian, Charlemagne, and Alfred the Great each began his more modern code of law by quoting the Ten Commandments,—the constitution of the world in ten articles.

If you like to read poetry, then you should read the Bible. Whether we judge it in terms of poetic conception, or moving cadences, or glowing imagery, its poetry is unexcelled. The wild, capricious lyrics of life are here. The thoughts and feelings, the irrepressible yearnings and anticipations of the human soul are set forth in unforgettable phrases, in rhythmic beat with nature's heart. Lean and listen to the lilt of David's harp, and then sing with him, "The Lord is my Shepherd, I shall not want."

If you like high drama, read the book of Job, in the Old Testament, and you will be caught up in the whirlwind of its dramatic power; or read the Apocalypse in the New Testament, and you will join your voice with the voices of "ten thousand times ten thousand, and thousands of thousands, saying, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor and glory and blessing.'"

If your preference is for stories, you will find the masterpieces of all the ages in this Library. The story of Joseph, with his coat of many colors; the jealousy of his brethren; their deceitful selling of him into slavery; Joseph carried into Egypt; Joseph honoring God, and God honoring Joseph, until by and by he becomes food administrator for Pharaoh's government. And all the while, back home, troubles thicken upon the family. Drought vexes the land until dust foams at the mouth of the well. Then when the famine is at its worst, the brothers go down into Egypt to get food. They appeal to Joseph as food administrator, without recognizing him, albeit he recognizes them. They say that their father is an old man, and they have come to get food for him; and then Joseph, still concealing his identity, says: "The old man of whom you spake, the old man, your father, is he well?" Read the story for yourself! It will draw its tribute of tears from the eyes of far-off generations long after the names of today's secular "best sellers" will have been forgotten.

If you like love stories, you must read the story of Ruth, sweet,

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idyllic, beautiful, so compassionate that we have made the word "ruth" a common noun in the English language, the definition of which is "compassion for misery."

If you wish to read the sweetest story ever told, read of Joseph's girl-wife, Mary, in the stable of the Bethlehem inn, holding in her girlish hands the little unshod feet of her Baby, and stroking the silk-soft hair, and kissing the eyelids drooping down in earth's first helpless sleep, while the air above Judea's hills pulsed with the angel's song, "on earth peace, good will to men." If you would like to read the saddest story of all the ages, read the account of the uplifted cross on a barren Judean hill, outside the city wall, where a thorn-crowned Sufferer paid "the last full measure of devotion" to a cause immeasurably more significant for humanity than any for which men ever sacrificed themselves on battlefields. And if you would care to read the most triumphant story of all time, read the story of the first Easter,—and while you read, your heart will sing the Easter hymn exultant.

Third point: *A knowledge of the Bible is indispensable to a proper understanding of the most vital source of the inspiration of great works, noble deeds, and victorious lives.* This inspirational value is not limited to the field of literature. It has subdued rude and boisterous minds, and has exercised a creative influence upon those polished arts which have thawed out the ice-locked harbors of human feelings. Music? A whole galaxy of musicians whose names shine on the pages of history like stars blazing in the night found here the inspiration for their greatest works. Architecture? The old cathedrals of Europe are the optimum of architectural splendor, so sublime that Friedrich von Schelling described them as "music in space, as it were a frozen music,"—and they are but the materialization of the aspiring moods created by a study of the Bible. Sculpture and painting? The old master imbibed at the same fountain the motive for their greatest achievements. Archaeology? The sacred volume sends men to study in libraries and archives; to unearth cities long buried; to inspect tombs of ancient kings.

The Bible energizes as well as inspires. One of the historic "Articles of Religion" declares that "the Holy Scriptures con-

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tain all things necessary to salvation." This is true concerning both personal salvation and social redemption. Huxley says that the only true education is that which enables a man to do what he knows he ought to do, regardless of the consequences. More than any other book ever written, the Bible communicates power, enabling man to keep step with the commandments of the Almighty against all kinds of opposing forces. No other book so tones up one's personal life as the Bible. It denounces and condemns selfishness and sin, makes resolute the weakened will, wings the faith of the discouraged, comforts the sorrowing, gives hope to the despairing, refines judgment, clarifies reason, purifies imagination, and disturbs the indolent with divine discontent. Worthy of acceptance by everybody is the advice which Abraham Lincoln gave his friend, Judge Speed, namely: "Take all of this Book that you can by reason, and take the rest of it by faith, and you will live and die a better man."

The Bible is not a textbook of science: It is a book of religion. It does not aim to give us scientific speculation: It gives us heavenly wisdom, which relates to the proper conduct of life and the education of the highest faculties of our being. It is a unique repertory of moral and spiritual truths, and such truths are self-attesting to minds able to realize them. The Bible is God's disclosure of Himself along the way and through the life of a tragic people. It is a revelation of God not only, but also of God's dealing with man, and of our duties and relationships to God and to one another. All the entrancing stories and biographies and history and poetry are but the shell; the kernel is the life-giving revelation it contains of man's need and God's love. Those other things are but the scaffolding to build a Book of conduct and character. They are the bodily vesture. The immortal soul within is the revelation of a right relationship between God and man, and between man and man.

The teachings of the Bible, if heeded, will avail not only for personal salvation, but also for social redemption—for political purity, civic righteousness, economic justice, and even for the cure of war, the most terrible of all social and international sins. Last month, I was called to Chicago to deliver an address at a banquet of city-wide interest, held in the Palmer House. I was

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seated by the side of Dr. Arthur H. Compton, one of the most distinguished scientists of this generation, a Nobel prize-winning physicist. The subject of war naturally came into our table conversation. We were both apprehensive lest the stage was being set for another war in the next generation, when the means of death and destruction will be even more horrible than in this war. I asked Dr. Compton for his best thought on the prevention of this final disaster to our civilization, and was profoundly impressed by his answer; for instead of expressing the opinion that the remedy is to be found in science, as one might have expected a scientist to opine, he turned to me and said, with deep earnestness (and I am quoting him exactly): "Of course the real answer is 'Bibles, not bombs.' The only long distance answer is that of teaching people the great law of God—of the forces that shape life on the world. That law is that people must learn to work together, that each needs the other for his own best life. As 'the love of our neighbors' is made part of our lives, the possibilities of war will fade into the distance."

This recalls to my mind a story I heard recently of a father who gave his young son a jigsaw puzzle which was made of a map of the world, tumbled and jumbled together—a cartographical representation of the mess the human world has been in for the past thirty years or more. The father sought to test his son's intelligence by challenging him to put the map together. In an unexpectedly short time the boy brought the map of the world to his father in perfect reconstruction. Pleased, and yet surprised, the father asked him how he had accomplished it so quickly. The lad replied that the solution of the puzzle baffled him until he turned it over, and found on the back of the map of the world a picture of a man. Therefore he put the man together correctly, and in doing so, found that he had made the world right! That is the key that solves the problem which vexes mankind today: Keep the individual in the center; treat the person right; confront every problem—social, economic, political, international—in terms of what it will do to human beings. The authoritative source of the doctrine of the sacred worth of human personality, of the infinite value of one soul, is the Bible. The present situation confronting mankind is a test

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of our intelligence to reconstruct the world after the Biblical pattern of righteousness and love, justice and mercy, good will and understanding, faith and cooperation. Woe betide us if we fail this time!

The socially redemptive power of the Bible was expressed by the late W. H. P. Faunce, President of Brown University:

Our Bible was not intended primarily to be intoned in cathedral service, or languidly perused in a ladies' boudoir. It was meant to grapple with the conscience of the world, to have dominion over the earth and subdue it. It has tamed the ferocity of Goth and Vandal, has softened the hard hatreds of Viking and Norman, has rebuked the secret vices of the Latins, has seared and shamed the languorous indulgence of the Orient. It has roused the English to believe that resistance to tyrants is the service of God. And to do this it has needed more than a spray of rosewater. It has needed a rugged vocabulary, a rhetoric that can stab and burn, an imagery that can "harrow up the soul," with terror, and a prophetic power that can descend as a veritable "hammer of God" upon the head of hypocrite and usurper and simoniac. The hypersensitive and dapper critics who now find the Bible too earnest to be palatable, and too frank to be in good form, forget that their fathers never would have left the worship of Odin and Thor and the delights of piracy and bloodshed had it not been for the sledge hammer blows dealt by the Bible to those sins which have especially beset our Anglo-Saxon blood.

We recall the dictum of Francis Bacon that "reading maketh a full man." Therefore, read much. Read that you may become familiar with the best that has been said and done. Read that you may acquire the ability to enjoy all the treasures in land and sea and sky. Read to gain knowledge, for "knowledge is power." Read as the farmer threshes his wheat, casting away the chaff and keeping the golden grain. When you think you are too busy to read, then gather up the fragments of time, and read. But do not think that you have read the best, nor that you are educated unless you read the Bible. The Book to which soldiers and sailors turn for comfort and courage on the eve of battle is the Book whose teachings all should follow in the struggle for worthy works, noble achievements, and victorious living in the great battle of life.

The Place of Social Studies in Christian Higher Education

By W. H. GREEVER*

IT is safe to say that never before in the history of man has there been such widespread emphasis upon Social Studies as is the case at the present. This emphasis has grown as no other single emphasis in human relations has grown in the same period. That growth has been really phenomenal. These studies have challenged the attention of scientists on the one hand, of philosophers on the other, and have involved the views and programs of economists, politicians, industrialists and agriculturists. They have challenged also the Church and all educational institutions and agencies, in a major and in a fundamental way.

The approaches to the study of social questions have been numerous and varied, and almost every distinctive approach has developed a so-called "school" of thinkers, with a multiplicity of theories. This field has been particularly attractive to the humanistic philosophers and to the materialistic scientists, and alike, both the philosophers and the scientists have sought a close working alliance with the psychologists and psychiatrists, and they have looked to economists and politicians for the implementation of such theories (ideologies) as have issued into programs. Dr. Sorokin has presented an astonishing picture of this situation in his remarkable book of 785 pages entitled: "Contemporary Sociological Theories."

The growth of interest in this field of human welfare is all the more remarkable when we recall the fact that this special study, which cannot yet be recognized as a well-defined and distinct science or philosophy, did not have a name, prior to the use of the term "sociology" by Comte, about 1838, to designate "the science of the associated life of humanity." From the conception

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of "associated" life has come the conception of the "corporate" life of humanity, and the effort to develop a science or a philosophy, as the case may be, which deals with humanity *en masse*. For such a study, however varied it may be in approach, method and purpose, the term "sociology" has proved to be sufficiently definite to make it an adequate practical designation.

At least one more important preliminary observation should be made in this connection: namely, that the phenomenal interest in this field in recent times has been so largely on the secular or temporal plane that such interest as Christian thinkers have manifested has not been distinctive enough to make an impressive contribution to the solution of the questions involved. One reason for this is that the secular schools have given such immediate pressure to the consideration of practical programs for a secular social order that even Christian thinkers have been led to a chief emphasis upon "social action," largely without the regard for the Christian fundamentals which makes the Christian approach distinctive and radically different from either the secular, scientific, or philosophic approach. This has been notably true in America, in keeping with the temperament and habits of the American people as a whole. Perhaps the most apparent example of this is found in the proclamation of the so-called "social gospel" of Rauschenbusch, which soon yielded so completely to humanistic conceptions and secular practices that it proved its own inadequacy and superficiality. Its chief value may have been in the stimulus it gave to Christian thought, but, if so, that value was acquired at the cost of great disappointment when its basic emptiness had to be admitted.

Almost simultaneously with the recognition of "sociology" as a special study came the development of the doctrine of evolution, which permeated all schools of thought, including theological. Atheistic scientists claimed it as the confirmation of certain of their theories and as the result of certain of their achievements, although they included many assumptions in a very unscientific fashion. Humanistic philosophers grasped it as the confirmation of their claim for inherent human sufficiency in the pursuit of perfection. Some theologians allowed it so to weaken their faith in revelation that it produced "modernism" in theological

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schools, which, in turn, led to the antagonistic position of the "fundamentalists." Then both modernists and fundamentalists found some compensation for the loss of full evangelical faith in such social-action emphasis as seemed to express a vitality which they were unwilling to surrender but which was no longer sustained by the full flow of the sap from the vine. The increasing sense of barrenness in the weakening branches led to the ready use of secular stimulants for the production of fruit, and social service by the churches was hybrid in character. So far no challenging contribution has been made to sociology as a study from the distinctive and dynamic approach of Christianity.

This seems to bring us face to face with the question chosen for this present discussion: "The Place of Social Studies in Christian Higher Education." To that question the categorical answer may be given that they have no place at all unless the proper emphasis is placed upon "Christian." If the "higher education" of which we are thinking has no more Christianity in it than the mere label, "Christian," on an education which is just as secular as that without the label, we will be guilty of double talk when we seem to say that a mere label changes the substance of the thing to which it is externally attached. On the other hand, if social studies are pursued in higher education with the full content of the revealed Christian truth, no studies related to the present life can be assigned a higher or more essential place in a curriculum. Such studies involve both the theories and the practices of the total life, in all relationships, and are therefore essentially related to all other studies, especially such basic and determinative studies as material science and human philosophy. Material science uses microscopes, test tubes, scales and measuring devices to discover facts, and human philosophy uses experiences and reason to interpret facts, in the world in which men now live; but Christianity reveals the infallible truth concerning the life itself, clearly beyond the reach of either science or philosophy, and without which all results from science and philosophy remain purely secular and incomplete. New discoveries by science are forever proving that old ones were defective, and flaws in the logic of philosophy are forever exploding previous conclusions, but by the light of Christian revelation all

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that is essential to true knowledge is clarified and confirmed in a true relativity which gives consistency to the total life.

To justify such general assertions as we have made it seems necessary to specify, with as much particularity as possible, the content of the Christian revelation with which the distinctively Christian study of social subjects must be made. But in such an effort to be specific, it seems necessary and sufficient to use inclusive, rather than detailed captions, with a minimum of technical theological terms. To state this essential content of Christian revelation in such form is no easy task, because every statement of content, where significance is infinite, is a challenge for elaboration, lest some truth which should be emphasized may seem to be omitted. It should be understood, therefore, that this effort to be specific, and yet inclusive, aims to use such forms of statement as will leave no ground for the inference that lack of elaboration involves any omissions of essential implications. The basic content of these statements is *factual*, and the interpretative content is *doctrinal*. The acceptance of this content of Christian revelation must be by that faith which believes in the factual content as absolutely true, and trusts in the significance of the facts unto an unreserved committal of life, for time and for eternity, to the conditions which those facts, in their full significance, impose and imply. It is therein that they become essential in any social studies which make any claim to be designated as Christian studies.

No better condensed summary of the factual content of revelation has ever been given than the summaries in the three ancient, ecumenical creeds,—the Apostolic, the Nicene and the Athanasian; and no better condensed summary of the meaning of that factual content has ever been given than that of Luther in the explanation of the three articles of the Apostolic Creed, as found in Luther's Smaller Catechism, together with his explanation of the nature and purpose of the Sacraments.

To follow these citations with any other form of statements would seem to be almost presumptuous, unless, for the present purpose, there might seem to be a warrant for such attempted statements, for the sake of certain emphasis. Combining the factual and doctrinal substance of the Christian revelation, cer-

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tain statements in present-day language are submitted, without elaboration, as articles of faith, necessary as a basis for Christian social studies,—remembering always that sin is the source of all social ills and problems, and that transformed lives are the only material out of which a Christian social order can be effected. These statements, as follows, have been published for use in tract form :

THE CHURCH

That the Church is the communion of souls, reborn by the Holy Spirit through God's grace in the Gospel, and united through faith in Christ, their Redeemer.

GRACE

That God's grace is His infinite love, at work without human merit, for the redemption and salvation of men, through the life, death and resurrection of Christ, Son of God and Son of Man.

SALVATION

That salvation is forgiveness of sin, new birth, gift of eternal life, adoption as God's children, and the only actual realization of the true Fatherhood of God and Brotherhood of Man.

FAITH

That faith is the gift of God's grace by the Holy Spirit through the Gospel, involving repentance, assured acceptance of forgiveness through redemption in Christ, and unreserved obedience to the "truth as it is in Jesus." Justification by faith alone is inseparable from salvation through grace alone.

GOD'S WORD

That God's eternal Word, incarnate in Christ, is the communication of Himself to men; that grace is inseparable from the Word; that the Bible, God's inspired record in human language, of His revelation of the truth as it is in Jesus, is the only source of revealed truth and the sole rule for faith and practice.

THE SACRAMENTS

That Baptism and the Lord's Supper, unique in definite institution by Christ, and specific in promises, are the only sacraments divinely authorized for church administration.

BAPTISM

That the Holy Spirit, through the Word of Grace in Baptism, offers forgiveness, rebirth, faith, and God's cove-

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nant to save—effective for every one who does not reject grace. Thus infants become God's children, members of His Church, and adults receive the seal of their salvation through faith in Christ their Redeemer.

THE LORD'S SUPPER

That through the Word of Grace in the Lord's Supper Christ bestows personal blessings upon those who accept Him—while condemnation is incurred on the part of those who reject Him—by a unique communication of Himself, which He calls His body and His blood; associating in act, but in no sense identifying in substance, His body and blood with the bread and wine as visible elements.

WORSHIP

That worship is essential to spiritual life—God giving to men the light and power of truth, and men giving to God adoration, praise, and thanks, confessing sin and faith, and praying in accord with their needs and God's promises. The liturgy promotes reverence, order and observance of all essential elements in true worship.

THE GOSPEL MINISTRY

That the Gospel Ministry is an office and not an order. Ministers are called and ordained by the Church for the ministry of the Word and Sacraments, and serve, by the approval of the Church, as preachers, teachers and pastors, but not as priests. According to the Scripture, every believer is a priest with direct approach to God through Christ, the only Mediator between God and man.

WORKS

That the Gospel Commission includes every form of Christian service: missions, education, and the ministries of love and mercy; and that the practice of Christian brotherhood and Christian stewardship leads to most effective "social service."

"SOCIETY" AND "THE STATE"

That "Society" is an inclusive descriptive term for life—in the varied, total human relationships—not a name for a distinct corporate personality *to* which, but a name for the cooperative life *in* which individuals are related; and that "The State" exists and functions as an organized agency for the secular order and welfare of "Society," and that the Church performs its maximum service to both "Society" and "The State" by making Christians of the people living in and under them.

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When we speak of bringing such a content of revelation to the pursuit of social studies, we are not speaking of a mere theoretical or formal acknowledgment of the factual existence of such content; but we are speaking of such a convictional acceptance of that content as makes it absolutely essential to any true and effective solution of the problems of social relationships. It is just this that makes the Christian approach and procedure radically different from the secular scientific or philosophic approaches and procedures. This content of Christianity brings to social studies the eternal, dynamic principles from which all true motives spring, the perfect ideals to which all true purposes conform, the real worth by which all true values are judged, the pure spirit which inspires all true attitudes, the vital elements which constitute all true character, and the perfect light which guides all true conduct.

These contributions, therefore, are no mere incidental *plus* to the offerings of science and philosophy, but are themselves alone the very *essence of the realities of life*, radiant with the eternal glory of the *Creator Himself*—while science and philosophy grope for those realities speculatively in the dark, with feeble, failing tapers, among small surface segments of *creation*.

This does not discount the secular values achieved by science or philosophy in their legitimate fields, on the one hand, nor, on the other hand, does it permit exaggerated claims by them, based upon mere assumptions, no matter how plausible the assumptions may seem to be; nor does this involve contradictions or conflicts between science or philosophy and revelation. On the contrary, it only gives force to the fact that seeming contradictions are but evidences of error, either in the conclusions of science or philosophy, or in the interpretation of revelation.

The particular significance of these statements in relation to the place of social studies in Christian higher education is in the fact that *Christian sociology* must be developed so that it holds the field, when the sociological theories of science and philosophy are to be judged. This means that social studies are a *must* in Christian higher education, since both science and philosophy are accepted as *musts* in higher education, and both justify their essential importance by their claims to social values.

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But to say that social studies are a "must" in Christian higher education may mean only that *a* place for such studies must be provided. That is not enough. If *a* place must be found, then *the* place must be found. Since such studies pertain to the inclusive interests of "living a life," they must be so related to other studies as to secure the consideration which those interests demand. Social studies in Christian higher education, therefore, rank as majors and as required courses, allowing for "electives" in graduate courses only, where specialized courses are offered in preparation for vocational careers in social service. In other words, *fundamental courses* in social studies should be regarded as an essential part of a general, liberal education, necessary for fitness in any vocation which may be chosen. This is particularly true in relation to any profession or vocation which involves social leadership. Further emphasis is given to the essential importance of Christian social studies, in relation to other studies, when the character of so-called higher education minus Christianity is considered. Higher education, minus Christianity, might be called, with considerable propriety, just "balloon" education, which shows great lifting power, but due to inflation, and which seems to carry its students swiftly through the air, sometimes hot air, but never getting them anywhere to do anything till they get their feet on the ground again. This suggests that the place for Christian social studies in the curriculum is alongside, not before or after or dissociated from, but alongside, the basic courses in history, science, philosophy, etc.

When the essential importance of Christian social studies is fully recognized, the actual assignment of position, time, etc., in the curriculum requires certain definite consideration of such particular items as previous preparation, purpose, subject matter, teacher-instruction, etc.

It is not safe to assume that students in higher education have had the elementary preparation necessary for advanced work in social studies. Neither the workmanship nor the material in the house built upon the sand will save it from wreckage when the wind blows and the rain descends. The rock foundation for Christian sociology is Christian ethics, of which the elements are cemented into solidarity by the truth of Christian revelation.

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Or, using another figure, the living branches which bear sound and precious fruit must be united with a stalwart trunk which is deeply rooted in nurturing soil. Again Christian ethics is the trunk for Christian sociology and the nurturing soil is the truth of Christian revelation. Or, still another figure, the oceans which bear the traffic must be fed by rivers which in turn are from the outflow of perpetual springs. The necessary preparation for such studies in sociology as would be offered properly in higher education must be provided in thorough instruction in Christian ethics and, before that, in Christian doctrine. If preparatory studies are regarded as necessary for advanced courses in science and philosophy, much more are they necessary for advanced courses in sociology.

This emphasis upon the importance of previous preparation for the pursuit of social studies in higher education involves the consideration of the purpose to be served by such studies as are offered. That purpose must be definite, and it must be consistent with the claims made for the Christian content to which reference has been made. That means that the fundamental purpose is the development, enrichment and direction of personality for an eternal life, only partly, but partly lived in time. The purpose is to find and to possess all of the true values of life, both the absolute, inherent in the eternal realities, and the incidental, conditioned by temporal circumstances. In Christian sociology the individual whose character is formed and whose conduct is directed by the dynamic, vital principles of Christian ethics, seeks to understand the conditions under which he is living, the nature and responsibilities of his social relationships, the forces which mould the ever changing consensus of social "orders," and the resources and ways of Christianity in its conflicts against evil. He seeks the light of revelation for the true definition of the terms by which his attitudes and acts are ordered—such as equality, justice, goodness, brotherhood and stewardship. He is guided by the true meaning of the total life in every emphasis which he gives to segments of that life, and he interprets every particular relationship in the light of that relativity which constitutes the unity of a perfect society. Christianity is unique and distinctive in its primary and supreme regard for the

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inherent capacity of personality for *potential worth*, in contrast to the humanistic view of humanity, with its exaggerated and erroneous regard for inherent *worthiness*. A course in sociology, in accord with the humanistic view of humanity, will not offer the values to personality, nor affect the relationships necessary for the realization of its potential worth, and, on that account, will give society stones for bread.

Reference has been made already to a distinction between fundamental courses in sociology, dealing with human relationships in a comprehensive way, and special courses dealing with circumstantial problems in a practical way. The purpose in such studies as are offered determines the subject-matter selected. The fundamental courses, from the Christian point of view *are* fundamental because they must be in harmony with the content of the Christian revelation. Even special courses are but the projection of work done in the fundamental courses and must be consistent in principle. Disregard for this distinction, and its implications, is responsible for much superficial, confused and erroneous social thinking, and futile social action in our day.

Then when this distinction between fundamental and special courses is observed, it is essential that proper material be selected for each, with sound judgment as to what is fundamental and what is not. Such judgment is determined by the recognition of the content of the Christian revelation as it affects the subject-matter of the textbooks or lectures, according to which the studies are pursued. Even more than in text or lecture material is the place given to social studies in Christian higher education, justified or not, by the spirit, character and convictions of the teacher. The teacher of social subjects in Christian higher education must be a genuine Christian, whose convictions are so clear, and definite and deep and sincere, that his teaching will always have the force of testimony to the truth of revelation. His Christian convictions must be supreme to his scientific and philosophic opinions, and his appreciation of spiritual values must be supreme to his appreciation of secular values, but in neither case dare there be a conflict which would produce duality in his personality when unity is a necessity, to say nothing of that academic duplicity which professional license sometimes claims for conventional con-

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formity. The teacher of social studies in Christian higher education must have qualifications second to none in the faculty, and must offer his personal life as proof of the truth of his theories.

This catalogue of factors which enter into the determination of the exact place to be given to social studies in Christian higher education might be further enlarged, but this reference to previous preparation, purpose, subject-matter and teacher-instruction, considered in relation to other major studies like science, history and philosophy, seems sufficient for this discussion.

The following statements are submitted as a logical summary of the main points presented in this discussion:

1. A well-rounded, well-balanced curriculum in higher education must include social studies as a required course, of major importance.

2. Social studies in Christian higher education must be based upon and must be consistent with the revealed truth of Christianity.

3. The pursuit of such studies as would be included in Christian sociology must be preceded by thorough instruction in Christian ethics, which in turn must be the product of thorough instruction in Christian doctrine—the result of instruction in both ethics and doctrine being definite conviction that Christianity is true.

4. The material used, in textbook or lecture, must present the content of Christian revelation as the true interpretation and direction of life in all relationships, and as the only means by which lives are transformed for the constitution of a truly good society.

5. The teacher of social studies in Christian higher education must be a person of caliber and character of the highest type, with sound Christian convictions, according to which the content of the Christian revelation is applied in the studies pursued, with the force of personal testimony.

6. Social studies in Christian higher education must be presented in a proper relation to other major studies which involve social theories and practices.

7. The fundamental relationship between Christian sociology and Christian ethics must be observed: for example, subjects pertaining to race and class relationships can have no Christian con-

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sideration which does not involve the Christian ethical principles of Christian brotherhood; and, subjects pertaining to economic justice can have no Christian consideration which does not involve the Christian ethical principles of Christian stewardship; and, subjects pertaining to political relationships can have no Christian consideration which does not involve the Christian ethical principles of conscience, in accountability to divine authority; and, subjects pertaining to vice and disease can have no Christian consideration which does not involve the Christian ethical principles of integrity, honesty and appreciation of the values of life *per se*; and, subjects pertaining to sex relations can have no Christian consideration which does not involve the Christian ethical principles of chastity, the sacredness of marriage, and the responsibility for children in a Christian home-life.



Student Work Well Founded*

A Report

THE Presbyterian Church, U.S., entered upon an aggressive Student Work program when, in February, 1941, Joseph M. Garrison was called as the first Director of Student Work of that Denomination, on an Assembly-wide basis. Dr. Garrison undertook the work after a long background of Student Work experience. For four years after graduating from the Seminary, he was University Pastor at the University of Missouri, Columbia, Mo. Then for eight years he was pastor of the First Presbyterian Church in the same University center. Because of a deep and urgent sense of Divine guidance, on September 1, 1945, Mr. Garrison resumed work in a college pastorate when he became pastor of the Church of the Covenant, at Greensboro, North Carolina.

The Student Work Department of the Presbyterian Church, U.S., now is a well-established, vital part of the Church's total work. A strong Joint Student Work Committee has been appointed by the two supporting agencies of the Church, responsible for Student Work. Nine lines of service have been introduced:

1. *Field Work Service.* This includes field visits, conferences with pastors, cabinets, sessions, and similar undertakings, which have consumed one-third of the Director's time. During the past four years, Dr. Garrison personally visited most of the 200 Southern Presbyterian Churches located in college communities. Last year, the field program was enlarged, with the appointment of an additional part-time field worker, Miss Jean Liston, of Louisville, Ky.

2. *Service to College Pastors.* Dr. Garrison worked on the theory that the college pastor is the key to the progress of Stu-

* In the short period of four years and six months, Dr. Joseph M. Garrison, as the first Director of Student Work in the Presbyterian Church in the United States (South), did a remarkable piece of work. CHRISTIAN EDUCATION is pleased to record some of the items of his achievement. The best wishes of the National Commission on Student Work go with him to his new work, and a hearty welcome awaits his successor, Dr. Harry Goodykoontz.

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dent Work. To provide an occasion for fellowship and training of pastors, the Student Work Group of the Presbyterian Educational Association was set up. This is an annual consultation of all Presbyterian, U.S., college pastors of the South. To provide a through-the-year stimulus, *The Presbyterian Student*, a monthly work book, was initiated. The mailing list now runs up to 750 monthly copies. To aid college pastors in an early contact with new students, *Pre-college Religious Interest and Activity Registration* was introduced. Along with this, the home church has been guided toward the building of stronger religious foundations for College-going youth. Classes were organized in local churches and, in summer, Young People's Conferences were held, to furnish religious orientation for college-going young people. As resource material for this type of work, Dr. Garrison wrote *Heads Up For College*, John Knox Press, 1944. As another service to college pastors, a Service Exchange Plan was introduced and funds were made available for its expansion.

3. *Service to Assembly Agencies.* During the past four years, the Student Work Committee, under Dr. Garrison's direction, has furnished program materials for men's groups, women's groups, and youth groups. In cooperation with the Foreign Missions Committee, there was a Missionary Tour of the Colleges. In cooperation with the Executive Committee of Christian Education, Area Vocational Conferences have been held.

4. *Financing Student Work.* Student Work in the Presbyterian Church, U.S., is financed at the Synod level. This has called for the setting up of strong and active Student Work Committees in each Synod of the Assembly. For two years, the several Chairmen in the Synods have been brought together for joint planning, through which have grown some of the basic principles of the Southern Presbyterian Student Work.

5. *General Education Work.* Nearly 300 different articles written by Dr. Garrison have appeared in his Denomination's various papers. In addition, articles by him have been published in other denominational papers and in *Christian Education*.

6. *Student Conferences Set Up.* Toward the training of Student Council members, annual student conferences have been set

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up in each Synod of the Presbyterian Church, U.S., except one, and a general summer class for local council members has been introduced in the Church's Leadership Schools.

7. *Inspirational Services for Students.* As a Service to Students, *Student Night at Christmas*, and Student Summer Volunteer Service Registration have been introduced. In addition, several inspirational pamphlets have been created and widely circulated.

8. *Christian Missions Organized.* As a special service to the Church College situation, the Campus Christian Missions have been organized and have become a part of the annual Student Work Program.

9. *Affiliation with United Student Christian Council.* The Assembly-wide organizational structure has been set up, whereby Southern Presbyterian Student Work is able to function as a part of the U.S.C.C.

Notwithstanding their keen regret in losing Mr. Garrison as their Director, the Joint Committee on Student Work of the Southern Presbyterian Church faces the future with eager expectancy of constantly increasing expansion of his accomplishments—they regard all past work essentially as pioneering. On September 1st, Dr. Harry Goodykoontz, of Denton, Texas, became Dr. Garrison's successor.

The Future Educational Program of the Church

BY J. LEONARD SHERMAN*

IN these crucial days, when future world security hangs in the balance, the Church must not lose sight of any opportunity to throw its weight on the side of righteousness. The world is laboriously attempting to gain the next level in its social and economic development, that of world security and world peace; and the only basis upon which that progress can be made is the principles of Christianity. Thus, the Church becomes responsible for tipping that balance in favor of the world dream and of making that dream a reality. This task is a gigantic one and demands complete cooperation of all branches of the Christian Church, if it is to be accomplished. Since Christian education must be the motivating force and since the Church must supply that force, it is imperative that the Church must give attention to its educational program.

When the Puritans landed upon these shores, they directed their attention to two social institutions—religion and education. As a result, the founding of Harvard College, in 1636, was followed by the establishment of other church colleges across the continent. Other denominations followed the example of the Congregationalists, and the founding of Christian colleges accompanied the migration movement westward. Thus, the early history of this country was characterized by the impact of the church-related college upon the life and the thought of its people. It may safely be said that the American philosophy of the eighteenth and nineteenth centuries was largely formulated by the product of the early church-related college. Can the same statement be made concerning the twentieth century? The author doubts that it can be made.

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Alexander Meiklejohn, in "Education Between Two Worlds," declares that the State has replaced the Church in education. It is government that controls teaching. The development of education in the United States substantiates this statement. At one time American education, both secondary and collegiate, was under control of the Church. The control in the secondary area has, with the exception of that of the Episcopalians and the Roman Catholics, passed almost completely into the hands of the State. Although the State does not possess the same degree of control in the collegiate area, it has extended its control and influence into the junior-college area. Furthermore, even many of the privately-controlled colleges that at one time had a close denominational connection have broken those denominational ties. If the principles of Christian education are the sole basis of world unity and organization, then Meiklejohn's statement assumes significance and an ominous meaning.

Referring to Rousseau, Meiklejohn also states that education must be conducted by some social group. The Church in the beginning of American education was that social group; the State has now assumed that responsibility. American education has swung from one extreme to the other. In a democracy there is need for public education; but there is also a need for Christian education, which, because of denominational attitudes, cannot be assumed by the State. There is a need for a happy medium, where both State and Church, as two distinct but cooperative groups, will control education. This conclusion brings one to the question: What type of organization is best suited to carry on modern Christian education?

The author firmly believes that it is imperative for the Church to share with the State the educational function on both the secondary and the collegiate levels. However, since the Church has withdrawn almost completely from secondary education but has retained to a greater degree its control of collegiate education, the author proposes to deal only with the organization needed by the Church to sponsor a modern educational program on that level.

Through the establishment of state universities and junior colleges, the State has gradually extended its control of collegiate

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education. By so doing, it has increased competition with the church-related colleges, as well as with all other privately-controlled ones. Many young people need no longer leave home to secure the advantages of the first two years of college. Public junior colleges have been organized at times within the vicinity of private colleges. Furthermore, the financial resources of these public institutions—taxation—give them a tremendous advantage over the church-related colleges, completely dependent upon tuition and individual gifts, which will tend to decrease in the future.

What is the solution to these problems of the church-related colleges as these colleges face the task of shaping the philosophy of the postwar period and of contributing to world unity and world peace? The solution is a definitely organized program that involves the following considerations.

1. First, the church-related colleges must determine what their legitimate functions are in the modern educational program. These legitimate functions must be those that cannot possibly be performed by a public college or that can be performed more efficiently by the church-related colleges. The author suggests that three of these functions may be experimentation in religious education, educational experimentation on the collegiate level, and experimentation in cooperative living by means of a well-planned college and dormitory life. How many church-related colleges have as yet attained a national reputation through the performance of these functions? The author is at a loss to suggest even one. There seems to be no reason why at least some church-related colleges should not be outstanding in these fields to the same extent that the University of Chicago and St. John's College are in the areas that they have selected for experimentation.

2. Second, church-related colleges must be more strategically located than they now are, if competition with public junior colleges and with each other is to be avoided. In the past most denominations have established colleges with no apparent attention given to the fitness of the location. The result has been that church-related colleges of various denominations are often concentrated in a small area within a given state without regard

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for the educational needs of that particular section or of other sections of that state. The result has been waste of energy and of resources. The church-related college of the future must be more strategically placed.

3. Third, just as nations must in the future learn to work together, so must denominations learn to unite along certain lines of their work. The day of complete church union seems to be far distant, but in the area of education there is an exceptionally fine opportunity for complete cooperation. A number of small church-related colleges, struggling for enrollments and for adequate endowments, could unite and still keep their denominational identity. They could follow the plan of the English universities or a similar plan represented in this country by Claremont Colleges in California or the affiliated divinity schools of the University of Chicago. Under this plan all the cooperating colleges would utilize a common library, laboratories, and faculty. Each college could keep its identity through denominational control of dormitory life and chapel services. Under this plan the unit of each college would be the residential halls together with a chapel, while the other facilities would be cooperative. This plan would permit small colleges to remain small; and, at the same time, it would permit them to acquire adequate libraries and to pay adequate salaries, both comparable to those of larger universities. Nations must cooperate in the future in order to survive. The present trends in education would seem to indicate that church-related colleges must also cooperate under a plan similar to the one suggested above if the Church is to remain one of the two teaching societies and if the church-related colleges are to survive and are to offer facilities comparable to those offered by public institutions.

The future of the church-related colleges calls for immediate and long-range planning by those who have control of Christian education on the collegiate level. Unless such planning is done, these colleges may find that social and educational progress has passed them by, and the new social order has provision only for education under the teaching society of the State.

The Christian College and Liberal Education

BY DAVID WESLEY SOPER*

THE distinctive purpose of a church-related college is the cultivation of economically self-sustaining, educated Christians, primarily among its immediate student body, and secondarily, but no less importantly, among the people of its essential geographic area. To develop educated Christians who are incapable of economic efficiency and self-reliance is hardly to develop educated Christians. To cultivate economically self-sufficient Christians who are not educationally broadened to the measure of reality is a contribution only to a powerful obscurantism. To cultivate persons who are economically self-sustaining and given their full birthright of knowledge but who are not brought to moral integrity and dynamic faith is only to contribute irresponsibility and anarchic self-interest in a virulent form. Nor can it be said that the purpose of the church-related college is to produce some successful business men, tradesmen, and factory or farm-workers who are neither educated nor Christian, some educated persons who are neither economically self-reliant nor Christian, and some Christian persons who are neither economically self-sustaining nor educated. The church-related college is not able to justify its existence, its failure to be absorbed into the educational system, socialized and secularized by the state, if it seeks to produce economically self-reliant educated pagans whose only law is expediency, whose only drive is self-interest, and whose only standard is religious and moral irresponsibility. Presumably the church-related college has made an initial commitment, under the severe necessities of the situation, to cultivate personalities morally and religiously responsible, and to seek to develop Christians enlightened and self-reliant, rather than enlightened and self-reliant pagans. The church-related college, it is clear, has not undertaken to do less than the secular institu-

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tion, but more. The secular institution is content to produce educated and economically efficient respectability, and by its own limitations is not concerned about whether its graduates are religious or irreligious, Christian or non-Christian. No doubt the personnel of a secular staff and faculty would, to a man, individually wish that graduates be fully responsible inwardly as well as outwardly, in morality and in religion; but the secular institution nonetheless is committed to offer secular education and to by-pass authentic Christianity in its corporate purpose as well as in its curriculum. The churches of society, Catholic, Protestant, or Jewish, it is clear, can expect from the state school only the most general and nebulous education for responsibility and efficiency in religion, as they define the terms. Their church-related schools exist to do not less than the state school, but immeasurably more; not less than the state school, for what it does is the minimum. No church-related college has a right to exist which offers less for the development of economic adequacy and educational enlargement than does secular education. And for precisely this reason, no church-related college has a right to independent existence, which fails to offer specific, authentic, and adequate training for responsibility in religion and morals.

Authentic scholarship, authentic Christianity, and authentic vocational and professional training are basic and rudimentary requisites of the Christian college. If it fails to offer any one of these it will be absorbed by education openly secular and materialistic. The Christian college therefore exists not to do less than the state school but immeasurably more, for the training which puts adequacy in faith and responsibility in morals is the plus in education which turns out to be determinative of the whole, the plus which turns out to be structurally pivotal in democratic society, indeed in democratic survival. It is not the church-related college but the state school which is on the defensive, for it can be said without dispute that education without faith and without moral discipline is something less than education—it is education for spiritual deformity rather than adequacy.

With all this in mind, it is clear that the economic, religious and social needs of humanity make specific and inescapable demands on the total program of the Christian college.

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Three needs are evident: (1) vigorous training in the knowledge and use of the undeveloped and semi-developed natural resources in the area, specifically with a view to their economic availability; (2) careful training to meet the area's great need for efficient health services; and (3) a new vigor and breadth in the program of liberal education to cultivate enlightened and responsible personality for the area's cultural and intellectual need. The third of these social needs passes over into the distinct need for definition and recommendation in relation to an adequate liberal arts program. But the first two focus in the necessity for the incorporation of specific vocational training into the college curriculum. Vocational training of the trade school kind, precisely as professional training for the ministry, medicine, or law, is an education in skills. That is to say, it is an education for economic self-sufficiency as well as for the contribution of a needed service. If we say that it is our purpose to train young people to be economically self-reliant, educated Christians, we will find at the last that we cannot evade the necessity of providing the training needed for economic efficiency along with improved education in liberal arts and in religion. From the earliest times in Hebrew history young men who planned careers in Church or State were required to master a trade. St. Paul's skill as a tentmaker is a classic illustration. Various pantheistic religions such as Hinduism and Gnosticism have taught that manual labor is degrading, precisely because they taught a false religion demanding "escape" from this-worldly responsibility, and calling that escape emancipation. It is just because Christianity was not a pantheistic religion that Paul declared that whoever would not work might not eat, defining the true man of religion as the man not seeking escape from, but acceptance of responsibility. All of this makes undeniable the mistake of earlier educators in divorcing vocational from liberal and Christian education, and the necessity of their reunion. It is true that vocational skills must always play a tertiary role to liberal arts and high religion, but that role is not less pivotal and important because of its place in the Christian hierarchy of values. Rather it gains immeasurable significance precisely because of that relationship.

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To deal adequately with the area's social need, however, is to return to the theme of liberal arts. Man is not a different being, not other than human, because he lives in one part of the world only. To meet man's intellectual and moral and cultural need anywhere is to meet it everywhere. The confining cults of both antiquity and modernity have been exploded. The intellectual needs of man, aside from the accidental differences in economic life from section to section, are basically identical, though, to be sure, with varying applications. As Mark Van Doren has written in the book, *Liberal Education*: "the liberal arts are the specifically intellectual arts, and therefore are keys to all of man's operations as man. . . . The hope for education lies in the chance that it can recover its faith in the liberal arts. There is nothing sacred in their number, or perhaps in their nomenclature. The operations are the thing. But the operations suffered when the names disappeared. Both may be necessary again." (pp. 73-74, 85.)

The point is that to recede from liberal education in the fullest possible sense of that term is to recede from human life and to descend into the sub-human. The preparation of economically self-reliant, educated Christians cannot omit the awakening of the mind and the spirit to what Matthew Arnold called "a taste for the best that has been thought and said." Vocational education, important as it is, is secondary and must always remain secondary to liberal education in the purpose and program of the church-related college, for liberal education is precisely the acquainting of youth with what men have done with their moral freedom and their responsibility to God and man. To know the voice of the age and not to know the wisdom of the ages is perhaps to have a sufficient education for economic self-reliance but it is to be uneducated in the profound sense as relates to those matters of thought and faith which distinguish man from beast. The church-related college must enter, more than it has hitherto done, into education for economic survival, but it must not leave undone the weightier matters of justice to men and holiness to God; it must not recede from, but rather deepen and enrich its movement toward the intellectual and spiritual matters of faith and hope and love. A generation of economically self-reliant

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individuals whose personalities have not been awakened to man's best in history, nor to the meaning of man's moral freedom and the seriousness of his responsibility to God and man, would be the creators of a new "Dark Ages" more profound than any which have gone before. Economic efficiency, as we have seen in Germany, has become the servant of an expanding land-lust and the false religions of Nordic blood worship and nationalistic imperialism on a scale which threatened, but for the sacrifice and courage of Allied youth, to engulf the world. Recession from the weightier matters of justice and love, and the knowledge of their historic roles as preservers of civilization, is the suicide of the mind and the soul. As Wendell Willkie has written so trenchantly:

The study and practice of sound economics are indispensable to a successful solution of the peace. And yet even sound economics cannot define the aim of the war. To discover that aim we must go deeper. We must establish beyond any doubt, the equality of men. And we shall find this equality, not in the different talents which we severally possess, nor in the different incomes which we severally earn, but *in the great franchise of the mind*, the universal franchise, which is bounded neither by color, nor by creed, nor by social status. Open the books, if you wish to be free. (*Freedom and the Liberal Arts*, reprint from *The American Scholar*, an address delivered at Duke University, January 14th, 1943, p. 15.)

Clearly it is not less, but more liberal education that is the need of democratic survival, regard for man as man rather than thing, regard for the human as distinct from the bestial, as moral rather than as a meaningless concourse of atoms, as spiritual and responsible rather than as a gratuitous conflux of urges and appetites.

Woodrow Wilson has put his finger on this quality in man which can be preserved only by intellectual and moral vigilance: "We are distinguished as men by the qualities that mark us different from the beasts. When we call a thing human we have a spiritual ideal in mind. . . . It holds an image of man erect and constant. . . . We do not willingly make what is worst in us the distinguishing trait of what is human." (*On Being Human*, Harper and Brothers, reprint from *The Atlantic Monthly*, pp. 8-9.)

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It is precisely this quality in us, the fact of our being human, that necessitates an order of training with a purpose above mere physical and economic survival. If we are to recover or maintain our true humanity we shall do so only by vigilant determination to enlarge and enrich the contribution of intellectual and moral, that is, liberal education, to the youth of this generation, whether they inhabit the North, the South, or the islands of the sea.

Historically, as Mark Van Doren has pointed out, liberal education has had to do with the trivium and the quadrivium, the seven classic studies, grammar, rhetoric, and logic, arithmetic, music, geometry, and astronomy. These have been reduced to two: literature and mathematics or science, knowledge of the word, and knowledge of the thing. Reading, writing, and thinking, on the one hand, with full regard to the transmission of the wisdom of the ages in literature and history, and physics and its related fields on the other, for the purpose of human and moral control of the sub-human and sub-moral. In this sense, "the liberal arts are an education in the human language, which should be as universal among men as the human form, and yet is not." (Van Doren, Mark, *Liberal Education*, p. 76.)

Liberal and Christian education is therefore knowledge of the sub-human, the human, and the Divine—and a sense of their hierarchical relationship. In the book, *Liberal Education Re-Examined*, a committee appointed by the American Council of Learned Societies, composed of Theodore M. Greene, Charles C. Fries, Henry M. Wriston, and William Dighton, have put this conception of liberal education in clear form: "A liberal education is essentially an introduction to intrinsic values and cultural perspectives. . . . Whoever believes in democracy must believe in the value and dignity of the individual, and whoever believes in this must believe that the disciplines which deepen and personalize human individuality should be allotted a central role in a liberal curriculum. . . . What students need is discipline in the synthetic *method*. They need to learn how to relate things to one another and how to achieve for themselves, with the aid of those who are more experienced and informed, a larger perspective and a more inclusive vision." (pp. 36, 70, 78.)

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The same high sense of the essential ministry of liberal education has been expressed in the booklet, *Ends and Means in the Humanities*, a brochure representing *The Proceedings of the Regional Committee on the Humanities in American Institutions*, sponsored by the University of Denver, December 3rd, 4th and 5th, 1943:

We recognize the humane function of creative arts and letters in their power to mold feeling and desire in accordance with the conscience of mankind and to carry the sensitive record of human experience at its best into the values of our contemporary life.

We recognize the humane function of the interpretative humanities (in the fields of history, literature, the classics, education, religion, and philosophy) in formulating the cultural inter-dependence of means and ends in human experience and the nature of those ends in the service of the complete man as a self, as a member of society, and as an occupant of the universe in which he seeks ultimate orientation. . . .

The scientist works in a limited frame of reference; the Humanities, on the other hand, require us not to leave out anything that is relevant to human life, an almost unlimited frame of reference. The scientist reaches general conclusions; the humanist more often collects specific examples.

Educators will have to deal with the problems of reorientation after the War. In many respects the type of training now given in programs of preparation for national service will not fit peace-times: for example, in the taking and giving of orders as the basis for cooperative effort and leadership. The definiteness and speed of present technical education may lead some people to oppose the inclusion of liberal disciplines and the humane values as unnecessary for success. (pp. 10, 16.)

That liberal training has a distinct objective from vocational or professional training has been recognized by competent educators everywhere. Northwestern University, in its brochure, *A New Program in the Liberal Arts*, issued June 12th, 1944, makes this distinctly human purpose clear:

A liberal education . . . is designed to serve those purposes which have historically distinguished the liberally trained man from the specialist or the illiterate. This curriculum is pointed toward the development of the individual

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and his separate powers and capacities. Through this study the student should attain a philosophy of life, a set of values by which to judge conduct, and he should gain both a vision of perfection and an intellectual curiosity which will influence his whole life. Through his study of the experience of humanity in the past, the student should learn to live more intelligently in the present and to aid more wisely in shaping the future of civilization and of society. (p. 7.)

The war has brought a new sense of the serious responsibility of the educator in a democratic and semi-Christian society. In the book, *Citizens For A New World*, edited by Erling M. Hunt for the National Council for the Social Studies, this challenge has been pointedly expressed: "The very efficacy with which the Fascist powers have used and abused education for their destructive purposes brings into sharp focus our own failure to make full use of our schools for constructive political ends." (p. 111.)

Liberal education, finally, is education for individual responsibility—redeeming the meaning and function of citizenship in democratic society. A few lines from Woodrow Wilson capture this central ministry of liberal education:

All individual human life is a struggle, when rightly understood and conducted, against yielding in weak accommodation to the changeful, temporary, ephemeral things about us, in order that we may catch that permanent, authentic tone of life which is the voice of the Spirit of God. . . . (*The Free Life*, p. 16.)

The object of the college is to liberalize and moralize; the object of the professional school is to train the powers to a special task. And this is true of all vocational study. . . . The object of the college . . . is not scholarship (except for the few, and for them only by way of introduction and first orientation), but the intellectual and spiritual life. . . . (*The Spirit of Learning*, pp. 5, 13.)

It would be a most pleasant, a truly humane world, would we but open our ears with a more generous welcome to the clear voices that ring in those writings upon life and affairs which mankind has chosen to keep. . . . It is within our choice to be with mean company, or with great, to consort with the wise or with the foolish, now that the great world has spoken to us in the literature of all tongues and voices. The best selected human nature will tell in the making of the future, and the art of being human is the art of freedom and of force. (*On Being Human*, pp. 43, 55.)

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In closing, I will quote again from Woodrow Wilson :

He is not a true man of the world who knows only the present fashions of it. . . . The world of affairs is so old no man can know it who knows only that little last segment of it which we call the present. . . . We should have scant capital to trade on were we to throw away the wisdom we have inherited and seek our fortunes with the slender stock we have ourselves accumulated. . . . Your enlightenment depends on the company you keep. You do not know the world until you know the men who have possessed it and tried its ways before ever you were given your brief run upon it. And there is no sanity comparable with that which is schooled in the thoughts that will keep. . . .

I have had sight of the perfect place of learning in my thought: a free place, and a various . . . yet a place removed—calm Science seated there, recluse, ascetic, like a nun; not knowing that the world passes, not caring, if the truth but come in answer to her prayer; and Literature, walking within her open doors, in quiet chambers, with men of olden time, storied walls about her, and calm voices infinitely sweet. . . . A place where ideals are kept in heart in an air they can breathe; but no fool's paradise. A place where to hear the truth about the past and hold debate about the affairs of the present, with knowledge and without passion; like the world in having all men's life at heart, a place for men and all that concerns them; but unlike the world in its self-possession, its thorough way of talk, its care to know more than the moment brings to light; slow to take excitement, its air pure and wholesome with a breath of faith; every eye within it bright in the clear day and quick to look toward Heaven for the confirmation of its hope. Who shall show us the way to this place? (From the Address, *Princeton In the Nation's Service, The Public Papers of Woodrow Wilson*, Vol. I, pp. 277-278, 284-285.)

Can Secular Education Inspire the Veterans?

By SHERMAN B. BARNES*

WITHIN secular education there is a growing note of fear—fear that the liberal and humane arts are sliding downhill, fear that purposelessness and uncertainty pervade its own inner ranks. There is suspicion about the validity of the secular program of education, with its denial of absolute spiritual reality outside and beyond human wisdom. Secularism has triumphed and been found disappointing. It is another case of the experience summed up by the Psalmist: "And He gave them their request; but sent leanness into their soul." (Psalm 106: 15.)

Reports say that some teachers fear the returning veterans. Many factors could produce such a fear. There could be fear of their greater maturity, or of their being bored by the quiet processes of academic life, or of their disgust with educators more concerned with budgets, appropriations, building programs, expansion of enrollments and other external matters than with true educational issues. But the profoundest fear would be that of inability to meet the veterans' need for a purpose or objective. They have had a strong purpose in the armed forces. They may frequently want another strong purpose to replace that of winning the war. They may need one even if they do not want one. Dixon Weeter mentions, in his *When Johnny Comes Marching Home*, a letter of a veteran in 1919 who wrote: "If somebody would only come alongside and tell me where to sail I would trim sheets and hold her nose to it even if it was a rough voyage." (p. 321.)

Some teachers with deep misgivings are probably asking whether they themselves possess high spiritual values with enough conviction and logical clarity to impart them to returning veterans. Can we teach students the truth of values we have not adequately understood or taken intimately into our own hearts and lives? Are the sheep going to look up and not be fed? It will be tragic for returning veterans to find that principles and values for which they believed they were fighting are not firmly rooted in the mental world of educational leaders. Intellec-

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tually, it may be harder to win the battle of proving might does not make right than proving it on the battlefields of the Second World War. The pen may not be mightier than the sword. For example, how will veterans react to instructors who teach that wars accomplish nothing, that all national feeling is more a curse than a blessing, that ideals like justice, liberty, and equality are "eye-wash" by which power-seekers fool the people?

There will be a need, which probably will not be met, of instructors who have historical perspective toward the cultural crisis through which we are passing and which antedates and will postdate the Second World War. Those who have understanding of present intellectual trends can at least tell the veterans that there has begun a new search for unifying right values by a minority of thinkers who are dissatisfied with the thought-world of science and pragmatic liberalism. Those who are pioneers in this search have been advancing the following propositions: (1) If a true unifying principle is not adopted, an imperfect or false one will be. There is much scholarly proof that in Russia, Italy, and Germany the totalitarian movements took root and flourished because of discontent with a liberalism that accentuated strife between individuals, parties, and classes, and which emptied life of positive meaning and purpose. (2) It is unsatisfactory to teach the facts and both sides of questions without positive stands on what is the truer or the better among alternatives. Open-minded consideration of all points of view can be a curse when it withers the ability to make a decision or act for the better against the worse. (3) A fresh source of wisdom and inspiration is needed. ". . . modern man is tired of himself," declares W. E. Hocking. Perhaps the fresh inspiration can be found in a renaissance of our partly forgotten Judaic-Christian tradition. (4) There is need of seeing religion not as one subject among others, but as a source of truth so pervasive and total in its claims that all subjects should be interpreted in its light—like the spokes of a wheel tied together by the hub. A new synoptic view of God, the world, man, society, and state may be gained from cultivating Christian outlooks.

In an educational system truly Christian there would be the following characteristics: (1) Each subject would be related to Christian truth and interpreted religiously. For example,

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health education courses could correlate health with mental hygiene, showing recent findings in the psychological soundness of Christian principles. The body, as "the temple of the Holy Spirit," would be placed in its proper sphere of importance relative to the Soul. History would be taught from the standpoint of showing the workings of the laws of God in the rise and fall of civilizations. History could show "the judgment on the nations." Old-fashioned liberal-democratic dreams of progress through the spread of education, science and democracy would be replaced by a more realistic Christian optimism. (2) There would be an hierarchical ordering of subjects according to the degree in which each subject contributes to the ultimate goal of education, which would, of course, be defined as the knowledge and love of God. Under the present dispensation, what faculties can agree on what fields of learning are most important? (3) Knowledge will not be regarded as an end in itself, but will be better correlated with faith in true values and with training of the will, habits and emotions to *do* the right. Recent anti-intellectualism among such writers as James, Pareto, Bergson, Sorel, Freud, has value for Christian education because it has very properly dethroned King Intellect. We see today that mass literacy and universal education can be accompanied by vicious passions and invincible ignorance about the values that are best. (4) There would be a need of going beyond the purely scientific view of man which describes his visible and measurable characteristics, but which fails to illuminate man's creative power and human *worth*. (5) There would be an end of the dualistic thinking, according to which a cleavage is established between secular activity and religious inspiration. Business is not only business—it is a sphere in which men's actions toward one another are weighted with moral responsibility and religious significance. The State would be regarded not merely as a contrivance for the utilitarian protection of property rights and life—it would be judged according to its ability to further the ultimate ends of life and define those ends. (6) There would be, as W. E. Hocking has put it, a careful discrimination between the outworn and changing as over against the eternal and permanent. We have become weary of the dogma that Whirl is King and wish to find the permanent values by which we can tame the flux.

Religions in China

By S. GEORGE SANTAYANA*

THE first religion that reached China from the West was Judaism. According to their own archives, Jews arrived in the Middle Kingdom as early as two hundred years before the Christian era, during the reign of the Han dynasty. The narratives of Marco Polo and of Ibn Batuta indicate that there were Jews in Peking and its environs in the thirteenth century, but they seem to have lived chiefly in Kaifeng, the capital of Honan, where they erected a synagogue. They evidently constituted an appreciable element of the population in the fourteenth century, for the last Mongol ruler of China thought it worth while to solicit their aid when the overthrow of his dynasty by the Ming appeared imminent. In the latter part of the fourteenth century schools, including a rabbinical seminary, were opened in China.

The Jews never made their presence felt in China, either by religious propagandism, by governmental office, by military prowess, or by a display of the financial qualities that have distinguished them in the Occident since the eleventh century. They had lived for about nineteen hundred years in the midst of the Chinese, practicing their religion freely and not discriminated against in any manner by either the central or local authorities. But as time went on, the Jews became ignorant of their own rites and ceremonies and they had never translated their sacred books into Chinese, from which it is plain that their efforts to win converts must always have been perfunctory.

Islamism first arrived in China in 629, A.D., the year when

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Wahb-Abi-Kabcha, a maternal uncle of Mohammed, was sent on a mission to the court of the great Tang dynasty, a bearer of gifts and an explicit and persuasive expounder of Mohammedanism. He appears to have been generously and hospitably received, and that no obstacles were placed in the way of his propagandism may be confidently inferred from the fact that a mosque was built soon afterward in Canton. It is sometimes referred to as the "Plain Pagoda."

According to Giles, "the true stock of the present Chinese Mohammedans was a small army of four thousand Arabian soldiers, who, being sent by the Khaleef Abu Giafar, in 755, to aid in suppressing a rebellion, were subsequently permitted to settle in China, where they married native wives. The numbers of this colony received large accessions in the twelfth and thirteenth centuries during the conquests of Genghis Khan, and ultimately the Mohammedans formed an appreciable element of the population, having their own mosques and schools and observing the rites of their religion, but winning few converts except among the aboriginal tribes, as the Lolos and the Mantsu."¹

Their failure as innovators of an alien faith is doubtless due to two causes: first, that according to the inflexible rule of their creed, the Koran might not be translated into Chinese or any other language; second, that their denunciations of idolatry were as unpalatable to ancestor-worshipping Chinese as were their interdicts against pork and wine. They were never prevented, however, from practicing their faith so long as they obeyed the laws of China, and numerous mosques that exist throughout China proves what a large measure of freedom these people enjoyed. It has been calculated that in the regions north of the Yangtse the followers of Islam aggregate more than twelve millions.

The Chinese government has never persecuted Mohammedans or discriminated against them. They were allowed to present themselves at the examinations for civil or military appointments, and the successful candidates obtained office as readily as their Chinese competitors.

¹ Giles, H. A., *Chinese Literature*, p. 112.

RELIGIONS IN CHINA

BUDDHISM

By imperial invitation and patronage, the Indian creed spread quickly among all classes of the Chinese people, and became at the beginning of the fourth century, the chief religion of China. The Buddhists apparently came into China with liberality and openmindedness and made no attempt to interfere with the State religion which formed the basis of China's polity. In China, as in Japan in a later era, they followed eclectic rather than exclusive lines, and they were further assisted by the fact that Confucianism, the philosophical or, specifically, the ethical creed permeating China at the time of Buddhism's advent, did not concern itself about the mystical phenomena or the supernatural, and thus presented no obstacle to the essential tenets of the important faith. Buddhism came into China by invitation of their sovereign and remained among them under his protection.

"There is no clearly marked line of distinction between the devotees of Buddhism and those of the other religions of China. The great majority of the people are on friendly terms with all three. In a sense, therefore, all China's millions may be counted as Buddhists. Buddhism has contributed to Chinese thought an eschatology and a conception of the hereafter, and escape hell by frequent invocations of Buddhas and Bodhisattvas, together with fastings and pilgrimages, and it encourages the leading of a moral and altruistic life. It has had on the whole an elevating influence on Chinese life."²

CHRISTIANITY

The Nestorian Christians of Syria and adjacent countries were perhaps the first Christians to have been permitted to travel freely throughout China, a fact attested by a tablet—the celebrated Nestorian Stone found at Hsian. The inscription upon this tablet (dated 781 A.D.) is written in Chinese and Syriac characters. It alludes gratefully to the liberal attitude shown toward Christian travelers by the Chinese sovereigns Tang dynasty (618–907), and it mentions an imperial edict of 638, A.D., according toleration to the Christian religion.

² Mathews, S., and Smith B. A., *A Dictionary of Religion and Ethics*, p. 86.

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It has been recorded in various archives of the Chinese that during the early centuries of the Christian era the Chinese hospitably received foreigners, travelers, traders, Christian priests and monks, translators, scribes, historians, geographers and scientists, encouraged their trade, and imposed no restrictions on their method of worship. The Christian religion, although in its incipient stage in China, was deeply and devotedly esteemed by the Chinese.

Ibn Wahab, an Arab traveler, gives details which show that in the time of the Tang dynasty, anyone, native or foreigner, could journey in China and enjoy his own mode of worship, the only proviso being that he must carry two passports, one containing all personal details of himself, including his religion and his retinue, the other setting forth, if a merchant, the nature and quantity of the goods and money in his apprehension. The object of these passports and credentials of identification was to prevent danger to newcomers to China; for should one suffer loss of goods and money in his possession, or succumb, everything about him is instantly known and he himself, or his heirs after his death, receives whatever is his.

In 1246, communication was opened between Christendom and the East-Asian peoples. Alarmed by the ravages of the Tartars in the regions between the Caspian and the Mediterranean, Pope Innocent sent John Carpini, a noted Franciscan monk to convey a Papal communication to the Emperor. Carpini and his associates were the first to bring officially to Western Europe the revived knowledge of a great and civilized nation lying in the extreme Eastern world.

In 1292, an unknown number of friars, including John Corvino, in spite of Nestorian opposition was kindly received by the great and magnanimous Kublai Khan. Corvino and his companions lived thirty-six years in Peking and its environs. He was successful in having established the Roman Catholic Church in China. He translated the whole of the New Testament and the Psalms of David, to the Tartar language. He also translated a part of the Bible and many of the Biblical passages were accompanied by marvelous illustrations which he artistically executed. He converted more than forty-five thousand Chinese while he

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RELIGIONS IN CHINA

was in China. He was esteemed by all Christians and non-Christians and it is related that when he died all the inhabitants of Peking and its surroundings, without distinction, mourned for the man of God, and both Christians and pagans were present at the funeral ceremony, the latter rending their garments in token of grief. The place of his burial became a shrine to which the inhabitants of Peking resorted with pious eagerness.

St. Francis Xavier began the work of Christianizing China in about 1540. About thirty years later the Jesuits entered and began to establish schools in many parts of China. Mateo Ricci learned the way to remain in China without offending Chinese prejudices. He and his companions won good opinions by their courtesy, presents, and scientific and literary attainments. He made some notable converts in high places and others who were influential enough to protect the Christian Fathers from molestation. The ground given by the emperor for his grave was the first property acquired by foreigners in China. Reasons for success in missionary work in China was first due to the immense sincerity and zeal of the men and their belief in their message. It was also the splendid and unique scientific accomplishments of the Jesuits who for almost a century became guides and teachers of the emperors, in astronomy, physics, mathematics, agriculture, painting, materia medica and landscape gardening. These gifts were often sufficient to afford the emperor reason for protecting the missionaries. On the other hand, there was a source of grievance to the Mandarins because they appealed to the Pope and thereby created a feeling of suspicion in the minds of Oriental rulers who expected the soldiers of Rome to come any time and invade China.

So far, however, from this brief retrospect, it is quite obvious that the attitude of the Chinese towards foreign religions was remarkably liberal and even hospitable. There was no persecution of converts, no law against the preaching of strange creeds. Would any Occidental nation have shown similar magnanimity in that early period of history?

To recapitulate: In her religious life, China has, as a rule, been most tolerant. Various faiths have existed side by side and lived in comparative peace with one another. There have been

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some persecutions but never have these been religious wars. The primitive religion of China is animism. Shrines are erected throughout the countryside and in the cities, in honor of the spirits. The merchant can be seen at the opening or the closing of the day burning incense sticks at his shop door. The worship of ancestors is almost universal and the purpose is to obtain blessings and to avert calamity. The Chinese religion is probably the only one in the world spontaneously developed on the soil of the people who now hold the land on which it originated. It is the only purely native religion among the great creeds of the world. Yet many religions have entered the Central Empire—Shamanism or spiritism from the North; Buddhism from India; Islam from Arabia; Judaism from Palestine, and Christianity from the West.

The Government never persecuted until it seemed that the social system of China was in danger, and the morals, that is, the ritual and national habits of the people, were being altered. The Chinese could not conceive of another state or society as good as their own. They could not understand the merits of foreign men and things, even when these were brought to them. The three formal and major religions of China are: Taoism, Buddhism, and Confucianism.



Outstanding Religious Books Chosen

THE list of outstanding religious books of the year, sponsored by the American Library Association and selected by a committee of experts, was released recently by the Association.

The selection was made by a committee composed of the following members: Dr. Louis Finkelstein, President, Jewish Theological Seminary, New York City; Dr. Halford E. Luccock, Professor of Homiletics, Yale University Divinity School, New Haven, Connecticut; Dr. Arthur Cushman McGiffert, Jr., President, Pacific School of Religion, Berkeley, California; Dr. John K. Ryan, Associate Professor of Philosophy, Catholic University of America, Washington, D. C.; Dr. Matthew Spinka, Professor of Church History, Hartford Theological Seminary, Hartford, Connecticut, and Miss Edna M. Hull, Head of the Philosophy and Religion Division, Cleveland Public Library, Chairman.

The list, covering the period from May 1, 1944, to May 1, 1945, was compiled from a selection of religious books submitted to the committee members by leading publishers. It is printed in full below. CHRISTIAN EDUCATION is pleased to print this list of books for the information of its readers.

ANDERSON, R. G. *The Biography of a Cathedral*. Longmans, 1944. \$4.00.

Legend, history, architecture, religion, music and biography are skillfully blended in this absorbing story of Notre Dame Cathedral in Paris from its pre-Christian beginning to about 1200 A.D.

ANDERSON, W. K., ed. *Protestantism*. Methodist Church. Commission on Courses of Study, 1944. \$2.00.

This symposium by competent authors, deals with the history, basic principles, insights and opportunities of American Protestantism.

BAILEY, A. E., ed. *The Arts and Religion*. Macmillan, 1944. \$2.50.

Experts in the fields of architecture, music, painting and drama tell of man's use of the arts through the centuries to express religious needs and aspirations. Many illustrations.

BERDYAEV, NICOLAI. *Slavery and Freedom*. Scribner, 1944. \$2.75.

A comprehensive treatment of the manifold kinds of slavery in which man is entangled—slavery to civilization, to war, to the state, to property and to revolution, with a final section on Christianity as a liberating force. A major work by a leading Christian theologian, difficult reading but important.

BROWN, W. A. *How to Think of Christ*. Scribner, 1945. \$3.00.

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An interpretation of Jesus for the general reader, from the standpoint of history, art and philosophy, with emphasis on his relevance to the contemporary world.

CAILLIET, EMILE. *Pascal, Genius in the Light of Scripture*. Westminster Press, 1945. \$3.75.

Interesting, authoritative presentation of the life and thought of a man who gained distinction as philosopher, theologian and scientist. Includes the author's previously published *Clue to Pascal*.

CHASE, M. E. *The Bible and the Common Reader*. Macmillan, 1944. \$2.50.

An excellent introduction to the Bible in which the various types of literature are presented in relation to their times and to the incidents which produced them.

DAVIES, D. R. *Down Peacock's Feathers*. Macmillan, 1944. \$1.75.

Thoughtful, original discussion of the General Confession of the Book of Common Prayer which brings into focus a whole vista of modern ills, among them a critique of modern liberal theology and secular culture, especially their inadequate conception of sin. A much more valuable and readable book than the fanciful title would indicate.

DAVIS, J. D. *The Westminster Dictionary of the Bible*; rev. and rewritten by H. S. Gehman. Westminster Press, 1944. \$3.50.

A good one-volume dictionary of the Bible with excellent maps. Scholarly in history, geography and archaeology, conservative in interpretation and in discussion of critical problems. Small print makes it difficult to read except for reference.

DICKS, RUSSELL. *Pastoral Work and Personal Counseling*. Macmillan, 1944. \$2.00.

Useful treatment of all phases of counseling and work with individuals including wartime counseling. Draws on the author's very wide experience and on the insights of the social worker and psychiatrist. Rich in specific detail.

DUNNEX, J. A. *Church History in the Light of the Saints*. Macmillan, 1944. \$2.75.

Colorful chapters of biography and history featuring one outstanding saint in each century from the first to the twentieth.

EAKIN, M. M. *Getting Acquainted with Jewish Neighbors*. Macmillan, 1944. \$1.00.

A book on inter-faith understanding giving a description and interpretation of Jewish symbols and festivals. Although primarily intended for church schools it may also be used by community and civic organizations.

FOSDICK, H. E. *A Great Time to be Alive*. Harper, 1944. \$2.00.

Sermons on the challenge of contemporary issues confronting Christianity in the international, political and social realm, and the resources of religion for meeting them. Reveals an extraordinary combination of psychological insight and religious vision.

OUTSTANDING RELIGIOUS BOOKS CHOSEN

FRANK, ERICH. *Philosophical Understanding and Religious Truth*. Oxford University Press, 1945. \$2.50.

A scholarly but readable discussion of the place of religious thought in modern life, indicating vast areas which neither science nor philosophy can penetrate, but which belong to religion alone.

HARKNESS, GEORGIA. *The Dark Night of the Soul*. Abingdon-Cokesbury, 1945. \$1.50.

Deals with the application of the resources of religion to individual needs, particularly emotional crises, mental depression and sickness. Valuable for its sharply detailed case studies and practical suggestions.

HEIMSATH, C. H. *The Genius of Public Worship*. Scribner, 1944. \$2.50.

Intended for the general reader rather than for the specialist, this book sets the custom of public worship in its historical background, interprets its significance, and describes its diverse aspects both Christian and Jewish.

HOWARD, GUY. *Walkin' Preacher of the Ozarks*. Harper, 1944. \$2.50.

Records simply and movingly a varied career of fascinating interest as school teacher, farmer, community counselor and general resource man for a whole countryside, as well as preacher, evangelist and lover of people.

JOHNSON, J. G. *Highroads of the Universe*. Scribner, 1944. \$2.50.

A non-technical introduction to a Christian philosophy of life which takes into account the three great actualities of science, religion and social progress.

KEAN, C. D. *Christianity and the Cultural Crisis*. Association Press, 1944. \$2.00.

Thought provoking discussion of the roots of contemporary political, social and economic problems and of Christianity as the frame of reference within which these problems can be intelligently viewed and tackled.

LATOURETTE, K. S. *Advance through Storm A.D. 1914 and After*, with Concluding Generalizations (A history of the expansion of Christianity, v. 7). Harper, 1945. \$4.00.

The final volume of a series which constitutes one of the great works of scholarship in the history of religion.

McCUTCHAN, R. G. *Hymns in the Lives of Men*. Abingdon-Cokesbury, 1945. \$1.50.

A study of what makes a good hymn, its place in worship, its long history and its ecumenical trends.

MARITAIN, JACQUES. *Christianity and Democracy*. Scribner, 1944. \$1.25.

A short book on a great theme by an eminent Catholic scholar. Appraises the deep roots of political democracy in the Christian gospel, the need for democracy to derive its vitality from religion and the contribution of the Christian religion to the secular social conscience.

MARTIN, HUGH, and others. *Christian Counter-attack*. Scribner, 1944. \$1.50.

An account of what the Christian church of Europe has done and suffered and learned in its struggle with Nazism.

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MILLER, M. S., AND MILLER, J. L. *Encyclopedia of Bible Life*. Harper, 1944. \$4.95.

A profusely illustrated reference book dealing with the agriculture, social structures, arts and crafts and other aspects of the people, places, activities and customs found in the Bible.

MILLGRAM, A. E. *Sabbath, the Day of Delight*. Jewish Publication Society, 1944. \$3.00.

An historical and contemporary account of the Jewish Sabbath in practice as well as in literature and art with illustrations and orders of worship, including musical selections.

MOEHLMAN, C. H. *School and Church: The American way; an historical approach to the problems of religious instruction in public education*. Harper, 1944. \$2.50.

A well-documented study.

NANCE, E. C. *Faith of our Fighters*. St. Louis, Bethany Press, 1944. \$2.00.

A symposium of first-hand accounts of experience of Protestant, Catholic and Jewish chaplains working with our armed forces.

The New Testament of Our Lord and Saviour Jesus Christ; A new translation by R. A. Knox. Sheed, 1944. \$3.00.

A modern translation from the Vulgate into smoothly flowing idiomatic English made at the request of the Hierarchy of England and Wales.

NIEBUHR, REINHOLD. *The Children of Light and the Children of Darkness*. Scribner, 1944. \$2.00.

Lectures dealing in brief, compact form with a vindication of the values of democracy and criticism of the inadequacy of optimistic culture and moral cynicism. Offers an affirmation of realistic Christian faith for the avoidance of both sentimentalism and despair.

NORTH, R. G. *The General Who Rebuilt the Jesuits*. Bruce, 1944. \$3.00.

The colorful biography of a Hollander, John Roothaan, whose leadership revived and rebuilt the Society of Jesus in the first half of the nineteenth century.

ORCHARD, W. E. *Humanity. What? Whence? Whither?* Bruce, 1944. \$2.00.

Exposition of Catholic philosophy and theology dealing with the nature of man, by a notable thinker and preacher. Discusses the futility of the materialist interpretation of man. Vigorous thinking and writing.

OXNAM, G. B. *Labor and Tomorrow's World*. Abingdon-Cokesbury, 1945. \$1.50.

A competent book written from a background of many years of study and experience with labor groups. Largely an interpretation from authoritative sources of the mind, desires and goals of labor, the trade unionist, socialist, and communist. Marked by frankness and vigor of thought and speech.

OXNAM, G. B. *Preaching in a Revolutionary Age*. Abingdon-Cokesbury, 1944. \$2.00.

A stirring analysis of the problem of the preacher in an age which is of necessity revolutionary in its outlook and its demands.

OUTSTANDING RELIGIOUS BOOKS CHOSEN

REDDEN, J. D., AND RYAN, F. A. *Freedom through Education*. Bruce, 1944. \$2.50.

A thorough study of the four freedoms, their relation to democracy and the manner in which education can implement them.

RUSSELL, W. H. *Jesus the Divine Teacher*. Kenedy, 1944. \$3.00.

An able study of Jesus, especially his methods of teaching, by a professor of religious education at the Catholic University of America. Scholarly yet clear and understandable.

SAMUEL, MAURICE. *Harvest in the Desert*. Jewish Publication Society; A. A. Knopf, 1944. \$3.00.

A very impressive presentation of the Jewish National Movement in Palestine, its great achievements, agricultural, economic and cultural, with a plea for the continuation of the whole Jewish aspiration and enterprise in Palestine.

SCOTT, R. B. Y. *The Relevance of the Prophets*. Macmillan, 1944. \$2.50.

A brilliant, non-technical interpretation of the importance of the Hebrew prophets in helping religion to fulfill its responsibility in the struggle for justice, freedom and human solidarity.

SHEEN, F. J. *Love One Another*. Kenedy, 1944. \$2.75.

A powerful appeal to Christians to practice love—the basic principle of Christianity.

SHEEN, F. J. *Seven Pillars of Peace*. Scribner, 1944. \$1.75.

A series of stimulating talks on basic realities. The pillars are good-will, morality, property, personality, the family, freedom and world unity.

SWEET, W. W. *Revivalism in America; its origin, growth and decline*. Scribner, 1944. \$2.00.

Historical description and appraisal of revivals in American religious life from the Great Awakening to D. L. Moody. Includes examination of the by-products of revivals in education, missions and social reform. Spirited narrative with pictures of leading figures.

TEMPLE, WILLIAM. *The Church Looks Forward*. Macmillan, 1944. \$2.00.

Twenty-five addresses by the late Archbishop of Canterbury, delivered during the years 1942-1944. The themes are those representing his chief interests and his great contribution to the religious life of our time, viz., the fundamental affirmations of the Christian faith, a vigorously liberal social passion and the ecumenical church.

TRUEBLOOD, D. E. *Predicament of Modern Man*. Harper, 1944. \$1.00.

Puts into brief, yet powerful form, the conviction that the instruments of our civilization have become a curse because their spiritual basis has been destroyed.

VAN DUSEN, H. P. *They Found the Church There*. Scribner, 1945. \$1.75.

Tells how the armed forces discovered Christian missions in the islands of the Pacific and how these Christian communities came to be there.

WATKIN, E. I. *Catholic Art and Culture*. Sheed, 1944. \$4.50.

History and interpretation of Catholic art from its beginning in the Byzantine through Medieval Christendom, the Renaissance, the Age of

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Baroque to the modern world. Analyzes trends in religion and literature as well as in art. Superbly illustrated with 40 full page photographs.

WEATHERHEAD, L. D. *A Plain Man Looks at the Cross*. Abingdon-Cokesbury, 1945. \$1.50.

An attempt to explain in simple language the significance of the death of Christ.

WOLFE, R. E. *Meet Amos and Hosea, the Prophets of Israel*. Harper, 1945. \$2.00.

Presents in popular form the results of the latest research in the two prophets, showing how their teachings are of permanent significance with especial pertinence for our time.

WOODS, R. L., ed. *Behold the Man*. Macmillan, 1944. \$3.00.

This anthology is designed to show what great men and women throughout the ages have thought of Jesus as man, teacher, God, reformer, redeemer, leader, prophet and Messiah.

WRIGHT, G. E. AND FILSON, F. V., eds. *Westminster Historical Atlas of the Bible*. Westminster Press, 1945. \$3.50.

A truly notable contribution to Biblical scholarship, accounted by many scholars the finest book of its kind. The excellent maps and accompanying historical discussion embody the results of the latest archaeological research.



